This is for the

PEOPLE

CALLED

QUAKERS.

BEING

A Collection of ſeveral PASSAGES taken out of *Iſaac Penington's*, *Edward Burrough's*, and other Men's Writings.

Whereunto are added Three Letters ſent to ſome of the ſaid People,

By John Pennyman.

I will ſeek that which was loſt, and bring again that which was driven away; and will bind up that which was broken, and will ſtrengthen that which was ſick: but I will deſtroy the Fat *and the* Strong, *I will feed them with* Judgment, Ezek. 34. 16.

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A PREFACE.

O Ye People to whom this is directed, consider wherefore these things should be thus placed and published concerning You; it is of weight: therefore I say, consider it seriously, that, if possible, you may receive the benefit intended thereby.

That which is Truth shall stand, but the Hypocrites Heart must fail and fret.

If any by this shall be turned from their evil ways, happy are they.

Wherein you have erred, be not asham'd to confess and return; for however you are fill'd with confidence of your selves, you are fully seen to others. You have lost your Glory, it cannot be hid; the SUBSTANCE is departed, tho the Shadows *remain; therefore let Humility and unfeigned Repentance be found amongst you, that GLORY may be given to him, who is the Searcher of all Hearts.*

His Work you cannot hinder, it shall go on and prosper, let it appear never so foolish and contemptible in your Eyes. Fret not at Instruments, *neither look so much at them, as at that RIGHTEOUS HAND that is turned against you.*

For it is certainly so (even as one of your own Society hath lately and truly writ) that, Those that once knew the way of the LORD, and afterwards gave way to the Spirit of Evil, Deceit, Hypocrisie and Formality; or that took up the Form of Godliness to deceive, as in former Ages, so now: Such are more to be testified against, than the very Heathen, or Profane Unbelievers: False Brethren are most perilous, and Hypocrites most odious in the sight of God & all good Men. *W. Shewens,* True Christians Faith, *pag.* 193.

The Lord is no Respecter of Persons, whose Will is that hidden Things *should come to light, not to cast off, but if possible to save; and that all enmity and strife about* Notions *and* Opinions *(which have caus'd, instead of* Love *to Enemies,* Enmity *and* Hatred *to very Friends) should be laid aside and done away: for it's* only *the integrity and uprightness of the Heart that is accepted: And neither* Circumcision nor Uncircumcision availeth any thing, but a New Creature.

The Ax therefore is to be laid to the Root of every Corrupt Tree, *and the* Wheat *from the* Chaff *must be separated.*

For (as one formerly writ) there is yet to be a greater separation than ever yet hath been, even that whereof the Separations hitherto have been but Tipes and Shadows. *Isaac P.* Expos. *pag.* 443.

This is writ in that which can love Enemies, but hates Iniquity in dearest Friends; for that must not be hid this day, under any pretence whatsoever. J. Pennyman.

UMI

A Collection of ſeveral Paſſages, &c.

J. P. Expoſitions, *&c. p.* 239.

O The **great**, the **dreadful**, the **diſmal Falls** that will be (in Religion) of all thoſe Buildings, of all thoſe Motions and Operations, which are not founded upon (and wrought in) God! there is no loſs in this World that can deſerve to be a compleat Shadow of it. When Men that were ſo rich in the Things of God, ſo rich in Hopes, ſo abundant in Duties, grown ſo high in Knowledg, Experiences, *&c.* ſhall have all this tumbled down in one moment; and this will be the condition of all thoſe Houſes, which are not founded upon the True Rock, which are not built up in and by the Spirit of the Lord.

p. 298. That which ſprouteth up ſo faſt, and maketh ſuch a ſhew in the World, is the Invention of Man, the Birth of his Fleſh, which will now take upon him to have the True Nature, and to be the True Heir, and will not be ſilenc'd; but when the *Spirit* of Man ſhall be unmask'd, and that darkneſs opened upon him, which is his proper Center, he ſhall not then have a word to ſay, he ſhall remain ſilent in darkneſs.

p. 297. The Spirit of Man is the **great Talker**, the **great Inſtructer** in the things of God, the **great Boaſter** of its Life and Hopes, the **great Threatner** of **Death and Deſtruction** to the Seed, who appear ſo weak, fooliſh, and contemptible to its Eye.

p. 392. Conſider now, if a *poor, deſpis'd, mad, ſenſleſs Generation to the eye of the World* (as the Prophets and People of God ever have been) ſhould ſtart up, and implead all the Religion and Righteouſneſs that is extant in the World, as being hateful to God, prejudicial to the preſent good eſtate of Mankind, and ending in Death and Miſery.

p. 503. They on whom the Day dawns, and in whoſe Heart the Day-Star ariſeth, ſhall be able to diſcern and behold the *Son of Righteouſneſs*; but all expectations of **Fleſh** ſhall be diſappointed; for the Son of Man will not come according to their Obſervations, but according to the Life of his own Spirit; not but that the Life, when it breaks forth and appears, will come with the true Nature of Holineſs, (for the Life cannot but be like it ſelf, pure, clean, and holy throughout) but yet this will not be after ſuch a manner, or in ſuch particular Paths as Men look for it in: but Man ſhall ſtumble at the purity of the true Life, charging it with uncleanneſs: and this will be a juſt reward to him

him for his leaning to his own Understanding, and undertaking with the Eye of his Flesh to discover, discern and determine concerning the Things of God.

When a Babylonish Building or way of Worship is discover'd, Man would fain have another ready to put in the place of it so soon as it is pulled down. Thus Man's Wisdom would order it, but the LORD will not have it so, but there must be a season of desolation, of stripping, of nakedness, a pulling off the Ornaments of all the Knowledg, Worship, Duties, &c. which are held and practised out of the pure Life. I. P. *An Examin.* *pag.* 91.

Now therefore give up all your Religion, your Knowledg, your Worship, your Practises, which are out of the Spirit, and return unto the LORD, and wait for his raising of that Seed in you, which once began to spring, but is now slain, and lies in death and captivity under all these; and the earthly part (wherein all this Religion and these practises stand) covers its Blood so, that you cannot see how ye have slain, and daily do slay the JUST ONE. I. P. *Babylon the great, &c.* *pag.* 41.

O the Blood, the Blood, the Innocent Blood that daily cries to the Lord against You! how can the LORD accept any of your Services, while your hands are full of Blood? while the pure Simplicity is slain, the Love grown cold, the Life lost, and the whorish Way and Path (wherein and whereby it was lost) cryed up for the Way of God? Shall not the Lord visit for these things? Shall not his Soul be avenged on such a Nation as this?

He hath long let the Spirit of Babylon have its liberty, and His hath been silent: Now is the time for His Spirit to speak and Babylon's to be silent. Will Ye still force Him to silence, and open Babylon's Mouth? Will Ye not suffer Him to speak, but according to the Laws and Orders of Babylon? Must that Counterfeit Queen still sit on the Throne among You, and the true PRINCESS be made her Servant? O let it not be grievous to you, to see the Spirit of the LORD arise, and make Babylon appear Babylon. Her Wisdom, her Knowledg, her Unity, her Uniformity, her Order, her Comliness, her Beauty, is but folly, confusion, disorder and deformity before the Lord: *Happy is the Eye that sees it, and the Foot that turns from her.* *p.* 52.

If thou art a Christian indeed and in truth, preserve thy Conscience pure and tender towards God, do not defile it with such Religious Practises, Duties, *&c.* as thou dost not feel the Spirit leading thee unto; for all such are Idols, and exceedingly pollute thee: and be tender *p.* 86.

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der also of thy Brother's Conscience; and be not an Instrument to draw him unto any thing, which the LORD leads him not into; but rejoice if thou find him in simplicity of heart *startling* at any thing: for if he abide here faithful, his Guide will in due season appear to him, and clear up his way before him: but if he be too hasty, he may follow a wrong Guide, which will never lead him aright towards the Kingdom, but intangle him further and further from it.

Oh how many have gone a **whoring** from the LORD! how many have first lost the guidance of his Spirit, and then drowned their Life in Religious Performances! how many have drunk of the Cup of **Fornication** from the Life,--at the hands of the **fleshly Wisdom**! how many have even hardned their Hearts and Consciences, by following the Doctrines of Men! *&c.* Is it not time for Men at length to turn back towards the LORD, to wait for the Visitation and Light of his Spirit, from whom they have gone a whoring, and whom in all these things they have grieved?

p. 39. O ye **backsliding Children**,— You who had sweet tasts of God, Is he become a Stranger to you? You that had sweet, fresh, lively breathings after God, are you not set down in a **Form**, and have got a Covering, but lost the *Simplicity* of your Life? — Thus it hath been in all Reformations: there was commonly a pure, single, naked beginning, but an evil thing soon got dominion over it, slaying the PURE, by the **Form**, which it raised up, under a pretence of preserving the Life thereby, and of serving God more uniformly and acceptably therein.—Ah the *Precious* SEED that was sown in the beginning!--what is become of it? How is every one turned aside from the *Pure* LIFE unto some **Idol** or other of his own Heart! some into one way of **Worship**, and some into another; some into one **Notion**, and some into another, and all joining together to keep the Seed in Bondage.— But the LORD hath visited his *poor desolate Seed*,—and he will preserve it, overturning all his new **Enemies** as well as his old.

p. 51. The LORD GOD who made all Mankind, who is the LORD of ALL, He is redeeming a People to himself by his Spirit, and this Spirit will not be limited.

p. 52. And O ye **Potsherds** of the Earth, strive not with your MAKER, limit him not, for he will assuredly **break through You**.

The above-said Passages (to the place) were writ by Isaac Penington *before he was call'd a* Quaker: *the rest since he own'd (and was owned by) you; and tho he might not then so particularly and directly intend You by them, as I have here done, yet certainly You are the Persons chiefly concern'd therein, as well as in what follows, and therefore are they thus turn'd upon you.* J. P.

More

THe true Worſhip of God is to be led with his Spirit in all things, and to be guided in the Truth at all times, on all occaſions: This is acceptable and well-pleaſing unto God, above all words and outward conformity, and **Set times**, and **Days**, and **Obſervances**, for the *Worſhip of God* is *Not* in theſe things, but *is without reſpect of Days, Places, or Things.* Edw Burroughs's *Works*, *p.* 245.

We charge you all in the Name and Power of *God*, to take heed of forward Wills in ſpeaking, leſt your minds be drawn out from the movings of the *pure within*, to hearken to **words without**.—and this feeds the **carnal Reaſon** and the **earthly Wiſdom**, and lets in the **Inchanter**; and ſo your Minds being turned without, you feed upon the **Huſk** and not the *Life*; and therefore that Nature that cannot live without Words is for the **Plague**, and for the **Famine**, and muſt be famiſh'd and ſtopt. *p.* 71.

And we charge you by the LORD, that none ſpeak without *Eternal Motion*, for if you do, the **falſe Prophet** ſpeaks, and his words eat as a **Canker**, and darkens and vails them that hearken to it.

A **multitude of words** in one particular Meeting, to one and the ſame People, will burden the Seed, and bring deadneſs. A. Parker *Manifeſt*. *p.* 17.

For **long Diſcourſes**, **Amplifications**, and **Repetitions** are a teſtimony of **Oſtentation**, and a deſire to ſpeak, and tedious to the Company. Ch. Wiſd. *p.* 338.

Divinity, yea the myſtical part thereof, teacheth us, that well to prepare our Souls for God, and the receiving of his Holy Spirit, we muſt empty, cleanſe, purifie them, and leave them naked of all **Opinion**, **Belief**, **Affection**; make them like a white Paper, dead to its ſelf, and to the World, that GOD might live and work in it; drive away the **Old Matter** to eſtabliſh the NEW. *p.* 253.

And of ſo many **divers Religions** and **Manners** of ſerving God that are, or may be in the World, they ſeem to be the moſt noble, and to have greateſt appearance of Truth, which without much external and bodily Service, draw the Soul into it ſelf, and raiſe it by pure contemplation, to admire and adore the greatneſs and infinite *Majeſty* of the firſt cauſe of all things, and the *Being* of *Beings*, without any great declaration, or determination, or preſcription of his Service. *p.* 300.

1. The State of the Goſpel is an *Inviſible State*, a State conſiſting of Inviſible Things, *&c.* I. Penning. *Babylon the great*, *p.* 43.

2. This Inviſible State hath a *viſible way of appearance* to the World, by *Garments* which it wears, by *Motions* and *Exerciſes* which the LIFE chooſeth for it to appear in.

3. Theſe

3. These Garments are subject to *corrupt*, and to be worn by that which is *corruptible* and *corrupted*. That which hath not the LIFE may put on the *Garment*; and that which hath lost the LIFE may still keep the *Garment*.

4. The preservation of the LIFE lies not in the *Garment*, or in the observation of any thing wherein the LIFE did once appear; ——and the LIFE may change its *Garment* at its pleasure, *&c.*

5. When the LIFE is at any time lost, the only way of recovery is by retiring into the *Invisible*, and keeping there, *&c.* and not coming forth in the *Visible* further, than the LIFE leads, nor staying there longer, than the LIFE stays.

I. P's Exam. p. 92. When the *True Church* fled into the Wilderness, the **Serpent** cast a Flood after her: she was reproached for an **Harlot**, &c. one that was not the *Lamb's Wife*, &c. for the **Dragon**, which persecuted her, had set up another **Woman** for the *True Church*, and had decked her richly; insomuch that she was admir'd for her Beauty, *&c.* by all the **outward worshipers**. And if those of the Synagogue of Satan could *p. 93.* contend to be the True Jews and the True Church, even while the True Church was standing, no marvel though they carry it clear in their several **Forms** and **Disguises**, all the time of her flight and absence, especially they appearing, both in the **place** where she once was, and in her very **dress**: and here is the Eye of *GOD's Spirit*, and of the Wisdom he gives to his *Babes* try'd, even to discern and fly from her here.

Let her paint never so often, change her Dresses in every hour of Reformation, come nearer and nearer into the likeness of the *True Church*, yet that which is born of the Truth espieth her, and the young Man, whose ear is kept open to the *Voice of Wisdom* (which uttereth it self in the *Immortal Seed*) escapeth her Bed, and is not defil'd.

p. 94. Now the *True Church* being thus fled, What becomes of her Seed? They must needs be scatter'd, they can no more be found in a Body as before, there is now but a *Remnant* left which keep the *Commandments of GOD*, and have the *Testimony of JESUS*; and these the **Dragon** applies himself to make war against; and every where, where he can get into any **Form** without the *Power*, there he mannageth his War by the **Form** against the *Power*; — and the liker his **Form** is to that which once was True, the better it serves to cover him, and he has better advantage of fighting under it against CHRIST, his *Truths* and *People*, than under another which is not so like. But **Antichrist's reign** is to have an end.—Yea it is in part ended, and the LAMB's Day is already begun,—yea **Babylon** is already discovered,—her **nakedness** under all her Coverings are seen, her very **Life** and **Spirit** is struck at, her

her Kingdom totters daily; the Stakes also of *Sion's Tabernacle* are strengthning daily, and the LORD is stretching out her Curtains, and inlarging her Territories, and the Wrath issues out more and more from the *Throne*, and dreadful Woes and Plagues are prepared for them, who are either upholding any old Likenesses of what once was true, or setting up any new Ones in this day of GOD's POWER, wherein he is redeeming and bringing forth the LIFE it self.

One while the *Church* is clothed, appearing in the *beauty* and *glorious dress* which the LORD had put upon her; another while she is stripped of her *outward Garments*, and the Harlot dressed therewith, and appearing therein. After which season she is adorn'd again *as gloriously* (if not *more gloriously*) than before; but whether ever she appears more in those *Garments* wherein the Harlot had been dressed, and wherein she long had appear'd; the LORD would be enquir'd of and waited on to know.

I. P's *Question to Professors*, p. 36.

This following is an Abstract of what Isaac Penington *writ many years ago about Church-Government, (the whole is too large here to insert, tho worth your perusal) whereby you may plainly see how contrary your Doctrine was then, to what it hath been of late years; as may be seen in that* Paper *of* Divers *subscrib'd by eleven of your Ministers; the Book intituled,* Alexander the Copper-smith; *and* G. Whitehead's Apostate Incendiary, &c. *(which last Book was in answer to* W. Mucklow's *Queries touching Liberty of Conscience). Which a Person having perused writ these three following Lines concerning it.* Viz.

I have lately read an Angry and Irrational Answer of *G. Whitehead*'s to *W. M*'s Paper. I never read any thing before from such an hand, in defence of Conformity against Toleration.

Sic mutantur, so are they chang'd.

If. P's *Examination*, &c. *p.* 76.

The Authority and Government which Christ excluded out of his Church, &c. *Matth.* 20. verſ. 25, to 29.

HEre Chriſt cuts off that Power and Authority, which grows up in the corrupt nature of Man, which was ever and anon ſpringing up even in the Diſciples; here he wholly excludes it out of his Church, and ſays expreſly, He would have no ſuch thing among them, no ſuch kind of Greatneſs, no ſuch kind of Authority.

Two things are here excluded by Chriſt, from whence all the miſchief ariſeth in the Church, (all the tyranny and oppreſſion of Men's Conſciences, and of their Perſons, Eſtates, and Liberties for Conſcience-ſake); firſt, **Greatneſs**; ſecondly, The exerciſing **Dominion** and **Authority** by thoſe that would be great therein.

This **Spirit** muſt be kept out from amongſt you, this **aſpiring Spirit**, this **lofty ruling Spirit**, which loves to be **great**, which loves to have **dominion**, which would **exalt** it ſelf becauſe of the Gifts it **hath** receiv'd, and would **bring** others **into ſubjection**; this **Spirit** muſt be ſubdued amongſt *Chriſt's Diſciples*, or it will ruine all. The *LORD* gives *Grace* and *Knowledg* for another end, than for Men to take upon them to be great, and rule over others becauſe of it. And he that becauſe of this thinks himſelf fit to rule over other Mens Conſciences, and to make them bow to what he knows or takes to be Truth, he looſeth his own life hereby; and ſo far as he prevails upon others, he doth but deſtroy their Life too. Therefore the *Diſciples* or *Church of Chriſt* are to watch over every ſuch **Spirit**, to beat it down, to teſtifie againſt it, to turn from it, to lay it flat, to put it in its proper place, that is beneath all, and ſo not to ſuffer it to ariſe.

If this *Rule of CHRIST* had been kept to, **Antichriſt's Power** could never have got up, nor the poor innocent *Lambs* ſo often have been worried by the **Wolves**.

p. 81. The great Work of the *Miniſter of CHRIST*, is to keep the Conſcience open to CHRIST, and to preſerve Men from receiving any Truths as from them, further than the Spirit opens; or to imitate any of their practiſes, further than the Spirit leads, guides, and perſwades them; for Perſons are exceeding prone to receive things as Truths, from thoſe they have an high opinion of, and to imitate their practiſes, and ſo hurt their own growth, and indanger their Souls.

Ah

Ah poor hearts! how ſimply do they come thither where they *once* taſted refreſhment, to find wholſom advice, not ſuſpecting what is got up there ſince; and ſo give dominion to a wrong thing, and take directions from a **wrong Spirit**, and betray their own *ſimplicity?* Therefore the main thing is to keep the Conſcience *pure* to the LORD, and not to take things for Truths, becauſe others ſee them to be Truths, but to wait till the Spirit make them manifeſt to me; nor to run into *Worſhips*, *Duties*, *Performances*, or *Practiſes*, becauſe others are led thither, but to wait till the SPIRIT lead me thither, he that makes haſt to be rich (even in Religion, running into *Knowledg*, and into *Worſhips* and *Performances* before he feel a true and clear *Guidance*) ſhall not be innocent, nor the LORD will not hold him guiltleſs, when he comes to viſit for Spiritual Adultery and Idolatry. p. 78. p. 82.

In the Apoſtle's Days Chriſtians were too apt to ſtrive after a wrong unity and uniformity in outward Practiſes and Obſervations, and to judg one another unrighteouſly in theſe things. And mark, It is not the *different practice* from one another that breaks the Peace and Unity, but the **judging of one another** becauſe of *differing practiſes*. He that *keeps not a day*, may unite in the ſame Spirit, in the ſame Life, in the ſame Love with him that *keeps a day*; and he who keeps a day, may unite in Heart and Soul with the ſame Spirit and Life in him who keeps not a day; but he that **judgeth the other** becauſe of either of theſe errs from the *Spirit*, from the *Love*, from the *Life*, and ſo breaks the bond of Unity. And he that draws another to any practice, before the *Life in his own particular* lead him, do h as much as in him lies to deſtroy the Soul of that Perſon. This was the Apoſtle's Rule, for every one to perform ſingly to the LORD what he did, and not for one to meddle with the Light or Conſcience of another, *&c.* but every one to keep cloſe to their own meaſure, *&c.* and here is the true unity *in the Spirit*, *in the inward Life*, and not in **an outward Uniformity**; that was not neceſſary in the Apoſtle's days, nor is it neceſſary now: and that Eye, which ſo dotes upon it, overlooks the *one thing* which is *neceſſary*. p. 83.

O how ſweet and pleaſant is it to the truly Spiritual Eye, to ſee ſeveral ſorts of Believers, ſeveral forms of Chriſtians in the School of Chriſt, every one learning their own Leſſon, performing their own peculiar Service, and knowing, owning, and loving one another in their ſeveral places, and different performances to their Maſter, to whom they are to give an account, and not to quarrel with one another about their *different Practiſes!* this is the true ground of *Love* p. 84.

and *Unity*, not that ſuch a Man walks and does juſt as I do, but becauſe I feel the ſame Spirit of Life in him, and that he walks in his rank, in his own order, in his proper way and place of ſubjection to that. And this is far more pleaſing to me, than if he walked juſt in the track wherein I walk: nay, (ſo far as I am Spiritual) I cannot ſo much as deſire that he ſhould do ſo, until he be particularly led thereto by the ſame Spirit that led me.

And he that knows what it is to receive any Truths from the Spirit, and to be led into practices by the Spirit, and how prone the fleſhly part is to make Haſte, and how dangerous that Haſte is, will not be forward to preſs his knowledg or practiſes upon others, but rather wait patiently till the Lord fit them for the receceiving thereof, and fear leſt they ſhould receive and practice too ſoon even in that part which cannot ſerve the LORD.

The great Error of the Ages of the Apoſtacy hath been to ſet up an outward Order and Uniformity, and to make Mens Conſciences bend thereto, either by Arguments of Wiſdom, or by Force; but the property of the *True Church-Government* is, to leave the Conſcience to its *full liberty* in the LORD, to preſerve it *ſingle* and *entire* for the LORD to exerciſe, and to ſeek *Unity* in the *Light* and in the *Spirit*, walking *ſweetly* and *harmoniouſly* together in the midſt of *differing Practiſes*.

p. 84. And this I can truly ſay concerning my ſelf, I never found my Spirit forward to draw any, either to any thing I believed to be true, or to any practice or way of Worſhip I obſerv'd or walked in, but deſir'd that the *Power* and *Leadings of Life* might go before them, and was afraid leſt Men ſhould receive things from my hand, and not from the *Lord's*.

I. P's *Anſwer to the common Objection, &c.* p 8. That Power therefore in the Church which ſpares the Hypocrites, (who can eaſily comply with an outward conformity in Worſhip without feeling an inward Life and Vertue) but lights heavy on that which was *tender and ſhie in Matters of Worſhip*, that is not the true Church Power, but at beſt but a counterfeit of the True.

This

This following is taken out of Edward Burrough's *Works, concerning the aforesaid Subject; which will further manifest what your Doctrines were formerly, to what they have been of late years.*

AND if any have not the self-same measure of the Spirit, and know the self-same things, let such alone, without imposing upon them, and leave them to walk in the measure of Light and Knowledg that they have receiv'd, tho it be not the self-same measure that others have receiv'd; and if they want any Knowledg, or be in any thing otherwise minded, God shall reveal the same unto them: — and here is the *perfect way* of *Unity* and *Conformity*. p. 852.

And every one was to mind the *Teachings of the Spirit of CHRIST in himself:* for to that he was to stand and fall, and not to impose upon another, no, not so much as to *judg his Brother* in any case of difference in Judgment or Practice.

And in *Phil.* 3. & 15. it is there signifi'd, That if any Persons were dissenting and differing in Judgment, or in the growth in Grace from the rest of the Church, every one was to walk in that measure of Truth as he had attained to: — and notwithstanding their difference in Judgment, whether in cases *substantial* or *ceremonial*, yet they were *still to be in Love and Unity*. p. 889.

And until you give Him the *Right*, and deliver up unto him his *own Kingdom*, and the exercises of *Peoples Consciences in all things about Religion*, YOU SHALL NEVER PROSPER. p. 594.

My desire is to be helpful to bring down to the Dust that deluding lozding Spirit, that the Consciences of People may stand open and free to the *Voice of the LORD in them*; and may not be captivated with such who live in wozds. *A word of Reproof*, W.T. p. 30.

J. Pennyman.

Here follows the Letters (mentioned in the Title) which were writ as a Testimony against something that had been printed and published to the World, which as I apprehended was neither sutable to Christianity, nor agreeable to Truth.

Vide, Audi, Judica (was the counsel of a wise Man) *See, Hear, and Judg.*

This

This following is for the People called Quakers, *for them to Read at their second days Meeting.*

This was delivered, as directed, the next day after the Date.

IT's now above a year ago, since one called a *Quaker*, gave me one of your Books intitled, **A Winding Sheet for Controversie ended**: Wherein I found several uncivil and unhandsome Reflections upon the Person of one *H. Hedworth*: And in *page* 8. your **Judgment and Sentence** concerning him in these words, *viz.* That he is a **Busi-body, Cabilling, Conceited, Proud, Wrathful, Equivocating, Slandering,** yet **Cowardly Man**, &c. Now who, or what, this Person was, that you had thus Infamiz'd, I was altogether ignorant, having no knowledg of any call'd by that Name, that I knew of: But knowing you had Vilified and Reproached others (who to my certain knowledg were of unblamable Conversations) because they opposed and reproved your Iniquities, made me the less credit this your Testimony; however not knowing but what you had writ concerning him, might be true, I thought it not my concern to meddle in it: But of late it hath been so ordered, that I have been several times in the said *H. Hedworth's* company; and I do solemnly profess by all the Observation that I have had, or could take of him, he is not such a Man, as you have Published him to the World; but on the contrary find him to be, a *Serious, Sober, Judicious Man*, and one whom I verily believe *truly fears GOD*; and this is not only my own Observation concerning him, but also the Judgment of judicious and sober Persons, of whom Inquiry hath been made, and they give him the same Character as I have done. And having found him so Abus'd and Calumniated by you, not only in your above-said Sentence, but also call'd **A Derp Nightbird**, and **Wanderer**, **one that lurks and creeps about like a Vagrant**, **Cum Socinian**, —**turn'd with Folly and Revenge**, **Shallow-Head**, **Mungril Socinian**, **Man of Accidence**, **great Master of Ignorance**; with several such scurrilous and unsavoury Expressions, as may be seen in the said Book: And now being made sensible how you have abus'd and scandaliz'd him, I cannot be clear in my Conscience, till I have laid this your Wickedness before you, hoping some of you may be asham'd, that you have thus publickly Defam'd him, and withal to use your endeavours to make him satisfaction, and to call in the said Book, and testifie against it and all such **Ungodly, Unchristian**, and **Unjustifiable Ways and Practices** as these (and such as these) are: And in so doing, I shall have my end answered in writing to you at this time.

Wind. Sheet. p. 1, 3, 4, 5.

John Pennyman.

Hackney, the 14*th.* of (the Month call'd) *February*. 167⅘.

The

The following Letter was delivered to G. W. *in* Decemb, 1674.

George Whitehead,

LAst night I received and read over a new Book of thine, call'd, The Quakers Plainneſs Detecting Fallacy, &c. concerning which I do not find it my Buſineſs to make reply to all the Matters therein contain'd, but only take notice (at this time) of one material Paſſage, in *page* 71. where thou ſay'ſt, *You are groſly abus'd, and your Intention and Principle, which never was to bring your Books in compariſon with the Scriptures*, &c. Ah *George!* Is this *The Quakers Plainneſs Detecting Fallacy?* Surely thou canſt not but know thou haſt greatly Falſifi'd and Bely'd your former Teſtimonies in this particular. Did you always ſay thus? What's the matter the Scriptures are ſo highly ſet up by you now more than formerly? That you ſay, *You truly value them above all the Books extant in the World?* Was this always your Language? *And that you never intended to bring your Books in compariſon with the Scriptures?* (Notwithſtanding you have declared ſeveral of yours have been writ from the Spirit and Power of God) And haſt thou not thy ſelf writ? *That which was ſpoken from the Spirit in any, is of as great Authority as the Scriptures and Chapters are, and* GREATER, *as received and proceeding from the Spirit, and ſpoken in the ſenſe thereof; as Chriſt's Words were of greater Authority when He ſpoke, than the Phariſees reading the Letter.* But why are you thus changeable? Is it becauſe you are made ſenſible you have been deceived all this while? And that your Books were not writ from the Spirit, as you have pretended? Oh ſtrange! Are all your high Boaſtings and great Pretences of being the *only Infallible Miniſters and Meſſengers of Chriſt*, (in this latter Age) come to this? That your Books are not to be compar'd (or that you did not intend to bring them in compariſon) with the Scriptures. I confeſs, had you declar'd and writ thus formerly (and not the contrary) you had been the more excuſable; but to do it now, unleſs from being made ſenſible as above; if ſo, then declare't in Plainneſs, that your Hearers may no longer be deceived by you: But if it be only to Ingratiate your ſelves into the Minds and Affections of the People, for worldly Intereſts, Raviſh Fear, or any Self-end whatſoever, it is to be abhorr'd and teſtifi'd againſt, by all that are lovers of Truth and Righteouſneſs.

Serious Apol. pag. 49.

J. P.

Thou may'ſt inquire of *Thomas Padle*, concerning his accuſing *John Chandler* (ſeveral years ago, at a Meeting at the *Bull and Mouth*) for preferring the Scriptures before your Books, and what reproof *J. C.* had there for it.

The

The following Letter was sent to T. Z. *Novemb.* 1674.

Thomas Zachery,

LAst night I receiv'd thy Paper of the 5*th* instant, * and this morning I read it over, and do find many good words therein, and must needs acknowledg there is not that Scurrilous, Quibbling and abusive Language that has appeared in your **Chief Leaders** late Writings,† which are an abhorrence to all serious and sober (unbyassed) People, and to be testified against by all that truly fear God: And yet which of you (that pretend to be His People) have been so faithful as to bear witness against them for so doing? Nay have you not rather been strengthners and incouragers of them in their **ungodly Practices** herein? Can you not see the evils and miscarriages of your (now) **Teachers**, how Notorious and manifest soever they be? Or are you so darkned in your Understandings, as to think the LORD is tied up to you above all other People, so as to countenance and justifie Iniquity in and amongst you, and condemn it in all others? Nay, nay, be not deceived, God will not be mocked; but such as you sow, such must you reap. And for your **Scholastick fleshly Reasonings** and **Disputings** about *the things of Eternity*, they are for **Judgment** and for **everlasting Condemnation**; and until you take shame to your selves and repent for these (and other) your **Abominations**, you shall never (you can never) comprehend the Way of the HIGHEST, which this day is hid from all flesh: And you above all People must bear His **Judgment**, which is now come and coming upon you, because of your great Apostacy and grievous Back-slidings.

For you of all the Families in the Earth have I known;
therefore will I punish you for your Iniquities, Amos 3. 2.

And now I shall conclude with some of thy own words, *viz.* Thou say'st that thou saw'st too much **Exalting the Form**, and **Idolizing of the Ministry**, &c. (amongst those thou formerly didst walk with and with-draw from) I say, if thou and you were not blinded with your own Imaginations or Self-interests, but your hearts kept single and truly valiant for Truth (without respects of Persons) you would then clearly and plainly see, that your **Form** and your **Ministers** are as much, yea, much more **Exalted** and **Idolized** than those Professors you have so highly judged and condemned for such things: And that *Simplicity* and *Zeal* (for Righteousness) which at first was in many of you, is as much declined and departed from: And that your Religion is grown to as worldly an interest and a foot-stool to Promotion, as theirs, is as certainly true; therefore doth my Soul (and the Souls of the truly upright-hearted) depart from, loath and abhor it; and bear a true and faithful testimony against it.

J. P.

THE END.

* Directed to Professors after the *Bavarian* Meeting.

† Vide, *The Winding-sheet*, &c. *Alexander the Copper-Smith*, &c. *Judas and the Jews*, &c. *The Apostate Incendiary*, &c. With many others.